agazine of United Lutheran Church Men

June 1961

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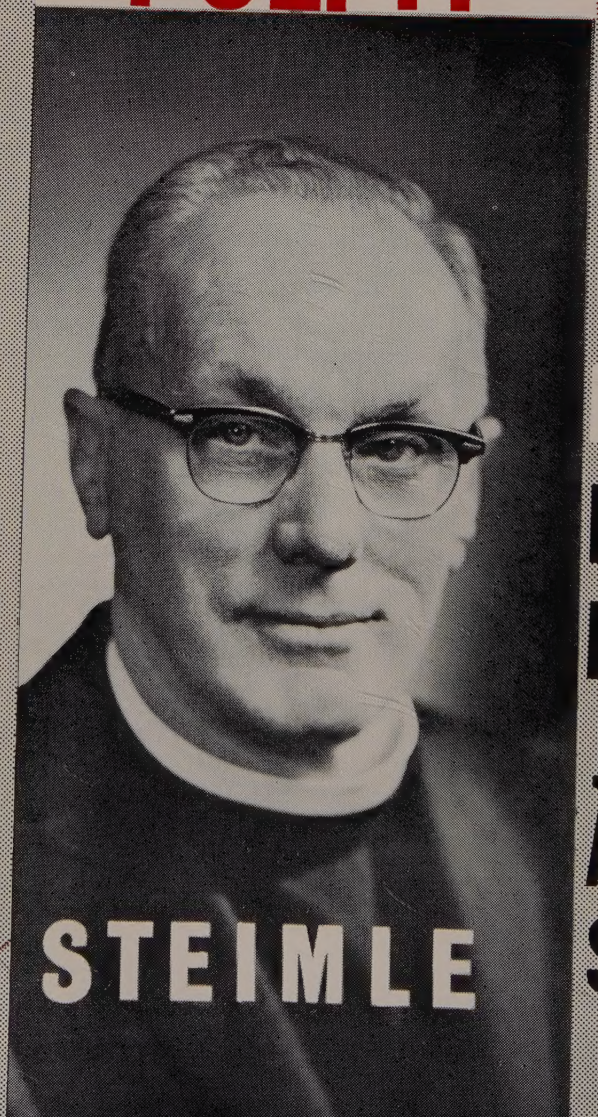

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Magazine of United Lutheran Church Men

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COVER: Across the church, laymen are thinking and speaking up about the practical applications of their faith in conferences on Christian Social Responsibility. See *Laymen Are Thinking*, page 10.

PHOTO CREDITS: Cover, pages 10 and 11, *Vannucci.*

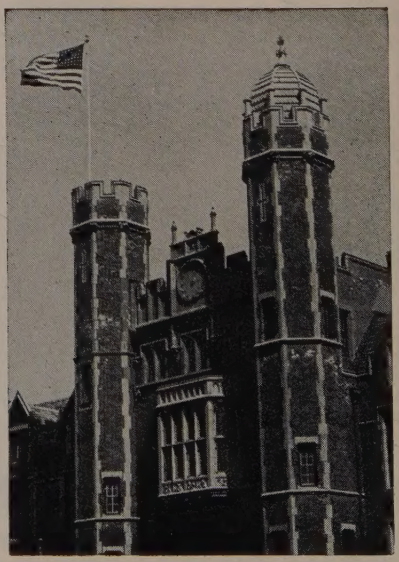
"Frontiers of Churchmanship"

23rd BIENNIAL CONVENTION OF

UNITED LUTHERAN CHURCH MEN

August 1, 2, 3, 1961 at
Wagner College, Staten Island, New York City

It's time
to register . . .
use the handy form
on page 34.



The parish deaconness works as a partner with the pastor in handling the complex affairs of the congregation.

What Do You Wish For Your Daughter?

New opportunities for service in the diaconate

by MILDRED WINTER

WHAT DO YOU wish for your daughter? A happy life, of course! You want her to have the kind of deep, lasting happiness that comes with living a vibrantly full life. You want her to be confronted by stimulating opportunities which will enable her to use her womanly graces and her God-given abilities. You desire her to experience the satisfactions in life which will come as she gives generously of herself—be it to husband, children or humanity. You wish her to have poise

---

Sister Mildred Winter is executive secretary of the Board of Deaconess Work of the United Lutheran Church in America.

and serenity that reflect inner strengths drawn from her God, for you are a Christian father.

You have tried to sow and nurture these Christian ideals in the heart of your home life, knowing that the day must come when your daughter will make her own choices and decisions which will determine her future happiness and usefulness. Not the least of these will be her career, regardless of whether she anticipates marriage, for hers is the generation born into a world of unexplored dimensions and unprecedented demands. As a Christian young woman she will feel an urge to be used in meeting the needs in God's world. "How?" will be the question. Can she use you as a sounding board against which to throw the endless line of career opportunities from which she must make a choice?

Does she know about the exciting career opportunities within her church?

Some deaconesses are nurses, too, and have opportunity to provide tender, loving care to patients of all ages.

Today, young women who want t
used by their church as deaconesses
choose from more than 60 varieti
services within the standard professi
They may serve at home or overseas

The majority of deaconesses are
some form of social work, nursing, i
tutional service or parish work. They
in rural areas, urban churches, subu
and mission congregations.

In parish services they are church
retaries, directors of Christian educat
directors of music, kindergarten teach
directors of parish day schools, pa
visitors and general parish workers. T
are developers in the urban church mo
ment serving as social group workers w
parish work training (a new professio
combination).

In social mission service they are
ecutive staff, group workers in settlem
houses and in schools for emotiona
disturbed youth. They are social c
workers in hospitals, in foster ho
placement agencies for children, in se
ices to the aging, and in church-relat
institutions. In church homes they a
also housemothers, dietitians, teache
nurses, occupational therapists and a
ministrators.

Within the medical services they r
the gamut from giving bedside nursi
care to directing hospital schools of nu
ing. They are department supervisor
directors of nursing service, of clinic
training and of admissions. They are
all forms of nursing instruction from t
sciences to pediatrics. They are pharm
cists in hospital drug stores, anesthetis
in operating rooms, physio-therapist
X-ray therapists, etc.

They are teachers in church-relate
boarding and day schools, librarians
schools of higher education, deans an
instructors in professional schools f

Visiting people is often the responsibility of the deaconess—both in parish and social work.

nurch workers, executive staff of boards f the general church, writers and field orkers.

They are not only in the tried services humanity but are ever enabling the hurch to pour its healing strength into he newest movements, situations and eeds of the day. There are always de- hands upon the ingenuity of the person a church career.

There is Sister Sue Roth, a profes- ional social worker who has developed service to the blind and partially sighted hrough the parishes of the Ministerium f Pennsylvania. She is a consultant to he pastors and their people. In one arish she may confer with the parents f a pre-school child who is blind, giving hem training techniques, interpreting he psychological factors, teaching the ighted brothers and sisters what they an do, and eventually suggesting a chool for the child.

In another parish it may be an elderly grandparent who lost his sight later in ife. Here Sister Sue arranges for the Talking Book service and shows the family how to make living a little more convenient for everyone. Often she confers with a parish committee, suggesting a transportation system for bringing the afflicted person to church and taking him out for recreation, or the organization of a visitation program through which the visitor may read, write, or perform other needed services.

In a school for the blind she plans a program of Christian education to be conducted by the local pastor. She may make arrangements with a parish service committee for the transportation of the children in a school for the blind to their Sunday school, and for families in the parish to be hosts, taking the children home with them for dinner and the afternoon. Sunday school teachers need to know what to do with blind children and the host families, how to receive them. Giving them guidance is Sister Sue's job. This service to the blind children is unique in our church but will spread someday to other synods if there are enough professionally prepared Christian women to give them direction. Your

Many deaconesses are trained in music. This one is working with members of a junior choir.

daughter lives in a time of many pressing needs, which can be met only by social workers in church careers.

There is Sister Grace, who a few years ago became increasingly aware of the numbers of mentally retarded children in the neighborhood of her small tuberculosis dispensary. A study of the situation brought appalling statistics. Sister Grace set about and succeeded in persuading her board of Lutheran women to change the purpose of their work, transforming the dispensary into a school for retarded children. And so another door was pushed open for the church by a deaconess.

Today Sister Grace has capacity classes, morning and afternoon, in her dispensary rooms. In the suburbs, that same board of Lutheran women has opened a day and boarding school for mentally retarded children who are trainable but not educable and so are ine ible for enrollment in the public scho

Some children who come are una to feed themselves, others unable to t intelligibly, unable to do the smal things for themselves. Gradually th learn how to walk up steps alone, h to wash their own hands, how to co dinate muscles so that they can carr spoon to feed themselves—how to rec nize the colors of traffic lights. But greatest concern that Sister Grace a her co-workers have for these children who all their lives will be dependent u on others and who, in many instanc will be unwanted all their lives—is th they come to feel that God loves ea one of them. The teacher's satisfacti as these children find happiness in t simplest accomplishment is her pricele reward. Today, across the country, the are several church-sponsored sm schools for retarded children, and the will be more, for three percent of o nation's children are in need of su care. But professionally qualified teache will be needed. Does your daught know this?

The church also needs kindergarte teachers, deans of women for its college teachers of music, English and th sciences for overseas mission service. education is your daughter's interest, job is waiting for her. The largest num ber of applications for deaconess servic today request directors of Christian edu cation and youth work for local congre gations spread across the United State and Canada.

The field of medicine offers opportun ities for research and exciting departure from the routine. There is Sister Maud Behrman, a dietitian, renowned in medi cal circles for having perfected diet fo those afflicted with diabetes. She i

nown widely as the "Mother of Diabetic iets." The American Diabetes Associaon has compiled her articles on diets to a "Cook Book for Diabetics." The sults of her research lightened the probm for 3,000,000 Americans who have iabetes. Having succeeded in this field, e has now moved from a hospital diery department to the position of direcor of a convalescent home for the aged o that she can develop a new research roject—diets which will prolong health or the aging.

Opportunities for professional developnent are legion for the nurse. There is Sister Louise Burroughs, who was first nurse giving bedside care in a hospital, hen an instructor in a school of nursng, next, director of a hospital school of nursing, and now, director of the new Muhlenberg Medical Center which recently opened its first unit for the chroncally ill.

If rugged, pioneer work is what your daughter wants, the church has need of her. Typical of such adventure is the life lived by Sister Lina Jurgens serving overseas in the mission field at Sanoyea, Liberia, Africa. Her assignment is the operation of a dispensary in a village on the edge of the Bush country. She went out to Liberia in 1956; by June 1960 she had delivered her 500th Liberian baby.

Shocked by the treatment of mothers in childbirth and the extremely high infant death date, Sister Lina developed a school of midwifery for women of the Bush.

At first it seemed a hopeless undertaking, for even working with clean hands was a strange procedure for those women. Thirty midwives have graduated from her four-year-old school. Her cup of joy was made full to the brim when one of her trained midwives appeared up the trail one day with a line of 14 mothers from the Bush—each carrying on her hip a happy, healthy baby. They had come to say "thank you."

Because within many miles she is the only available person possessing medical knowledge, she has performed numerous operations under primitive conditions. She has been called by others a "pioneer in the jet age."

If your daughter has a sense of commitment to her God and an impassioned concern for people, if she is in good health and ready to receive adequate professional preparation, the church has need of her.

Contrary to what many have imagined, the deaconess does not complicate her life with a vow of celibacy, written or implied, in order to serve humanity through a church career. She is free to withdraw for marriage or any other reason, at any time, with the blessing of her church. It is for this reason that our evangelical church has a continuous turnover among its full-time serving personnel and, therefore, must continuously enlist young women to fill the ranks.

As a deaconess, she will have a wide professional choice, an opportunity for advanced education as she grows intellectually, the enrichment of personal spiritual growth nurtured by her relationships to her deaconess house, and the Christian joy and strength of belonging to a fellowship of persons molded together by their love of Christ and their common interest in the needs of the human family. Life for her will be demanding, enriching, and deeply satisfying.

For further information, suggest that your daughter write to the Board of Deaconess Work, 2900 Queen Lane, Philadelphia 29, Pa.

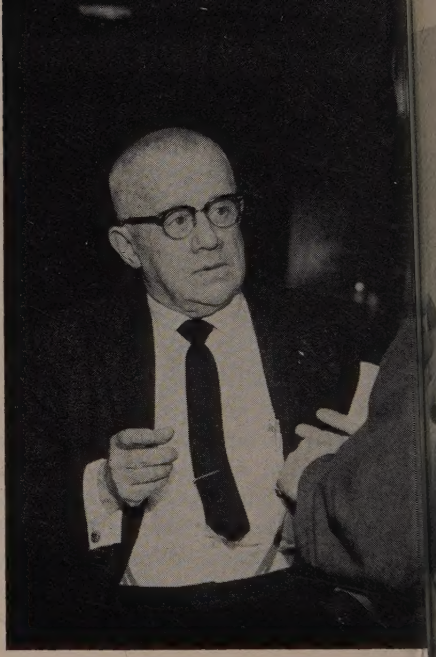
Laymen Are Thinking

LUTHERAN LAYMEN — including doctors, farmers, teachers, milk men, judges, laborers, salesmen and many more—are having the opportunity this year to think seriously about their Christian faith and some of its applications, through a series of lay conferences on Christian Social Responsibility.

With their origin in the ULCA Board of Social Missions, these retreat-like conferences have been scheduled in synods across the land to explore such subjects as "Life Today," "The Christian Dynamic," "Faith Active in Love" and "The Church and Its Mission in Our World."

With outstanding lecturers to guide, and heavy emphasis on discussion, the meetings have led hundreds of men to a clearer understanding of the Christian faith and a deeper insight into its bearing on all aspects of life.

Central Pennsylvania Synod—one of the largest in the ULCA—planned five such retreats this spring. These pictures were taken at one of them.



Thoughtfully listening and discusing during lecture sessions coffee breaks and meal times these men gained insights into Christian Social Responsibility at a weekend retreat i

tate College. Above, Pastor ufus Cornelsen, ULCA director f social action; at right, retreat onvener Pastor Cedric Tilberg f Central Penn Synod staff, nd lecturer Dr. T. A. Kantonen.

MAN TO MAN

by LAWRENCE M. REESE

Men With New Status

RECENTLY one of America's largest industries paid one of its workers $7,000 for perfecting an idea which improved the production methods and the quality of the company's product. Normally ordinary workmen are not rewarded that generously but this particular man devised a gadget which solved a serious production problem.

Seeing that worker get his reward gave me an idea. Wouldn't it be great if we could change our American value system and offer status to men who can solve problems? Status today belongs to men with money, position, notoriety and influence.

Watch the man in the Thunderbird as he pulls into the gas station. Notice how he gets the "full treatment" from the service station personnel. In contrast, watch the man who chugs into the station with an old sedan. Guess how much of the "full treatment" he gets! Now suppose the man in the old sedan was the same man who had just received the $7,000 for solving the company's problem, and that the man in the Thunderbird was an ordinary executive of the same company but one who had contributed little to the company's welfare. Which man really a man of status?

Could it be that we assign status men who have reached the goals f which we are striving? Have we a tou of envy for the man with a Thunderbi because we wish we could afford on Do we place physicians on a pedestal b cause we wish we could help as mar people as doctors do? Do we stand awe before a modern scientist becau we wish we possessed so much know edge?

Yet, how about my barber down th street? He'll never impress anyone. H lives in a simple house, gets a one-wee vacation each year, and must remain co tent without any thought of promotio or advancement. But this man with litt status has a host of friends, has a son i medical school and another in busines for himself, and is active in church an community. He's simply living a usefu and happy life—and getting along wit out status.

The barber and the industrial worke have one thing in common: they hav been successful in handling problems The industrial worker solved a productio

oblem. The barber solved the problem getting a son through medical school d at the same time meeting his other sponsibilities. In the eyes of today's rld both are little men, yet both have complished much.

alling All Men

This is a good time for all men to as-n status to men who deserve it: men o enter the arena of life and tackle problems. What a paradox it is to live a world which is overloaded with prob-ms and yet develops an impersonal so-ety in which many men do not feel eded. Most of us do not have to feel portant, we really aren't eager status ekers but we must feel needed. And ere are times when we wring our hands mply because there seems to be no place use them.

We see tyrants having their own way world affairs. True, we have experts deal with them. Yet there are times hen we wish we could deal with them urselves. We get disgusted with lewd ovies, newspaper advertising, cheap agazines. But our hands are tied be-ause we must (so they say) support a ee press. So, because censorship is dif-cult, whether on an individual or group asis, we do nothing. We see public mor-lity hitting bottom and yearn to do omething, but where do we start?

In the midst of problems the normal merican custom is to appoint a com-ittee. So we get organized to solve roblems. We speculate, research, ana-yze, and keep coming to meetings. But here are some things a committee can-ot do. No committee can develop or isperse a higher morality. A committee annot help people develop a greater in-egrity in work, insure honesty in college thletics or establish higher values for Americans. If we assign all problems to committees we simply postpone the day when individuals will act creatively as individuals and accept the challenge of solving problems around us.

The Christian's New Frontier

Since we can't cut down trees and hunt and fish for food and build our homes as pioneers did, we can pioneer as individuals in the wilderness of modern man. We can boycott cheap literature and movies. We can restore morality on American streets and highways. We can ask radio and T.V. stations to raise the level of entertainment. We can, as workers, be worthy of our hire. Beyond this we can solve the problem of loneliness by befriending people whom the world is passing by. We can develop and share convictions in harmony with our Christian calling.

Could it be that many of today's problems are not being solved simply because the masses don't care. We'd appreciate peace; we even pray for it. But we assign the achieving of peace to the experts. If individual Christians actually begin to care enough, many more problems will be solved. Won't you join me in getting rid of today's materialistic status seekers (beginning with me!) and replace status with deep Christian concern. Then men will find deep satisfaction in daily living and with God's help more problems will be solved.

LUTHERAN MEN . . .

a "best buy" for all Lutheran men

Subscribe today!

Colleges of the ULCA . . . Fourteenth in a Series

CALIFORNIA LUTHERAN

New college opens on West Coast in September

by **ROBERT B. GRONLUND**

THE FIRST FOUR-YEAR Lutheran college begun in America in 50 years and the first intersynodical Lutheran college in America—these are two of the firsts that will be established by the new California Lutheran College when it opens its doors to students in September 1961.

Those associated with the project of founding a new Lutheran college for the Pacific Southwest say that this will be only the beginning of a long line of firsts for the school, for as with most things in the West, there is a pioneer, adventurous spirit, a willingness to explore new paths and a determination not to be satisfied with anything but the best. And those familiar with the project are not inclined to take the boast lightly, for already, as one pastor termed it, "miracles have happened."

Not the least of these "miracles" is the very opening of the College September 11. Abortive attempts to establish a Lutheran college in California go back to the late 1920's and the ill-fated Lutheran University of Los Angeles. A fine Jesu institution, Loyola University, now stan on the Playa Del Rey heights which we to be the site of a Lutheran institutio So dismal were the prospects followi this failure that not until the early 195(was any concerted attempt aga launched to found a Lutheran college

This effort, which proved successfu began with a Committee of Twenty-Fiv five representatives from each of the fi Lutheran bodies, for, again typically Cal fornian, the dream was that this colleg would be intersynodical. Represented that committee were the Pacific Soutl west Synod of the United Luthera Church, the California Conference of th Augustana Lutheran Church, Californi District of the American Luthera

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Robert B. Gronlund is assistant to th president of California Lutheran College the new institution at Thousand Oaks, whic opens in September under the auspices o the ULCA, Augustana and ALC.

Top: California Lutheran students will live in these two dormitory-apartment units, now completed. Bottom: To be completed by June 1962, this $550,000 gymnasium is joint project of ULCA and its Pacific Southwest Synod.

hurch, Pacific District of the United vangelical Lutheran Church, and the alifornia District of the Evangelical utheran Church. The same representaon still exists in the College, though ergers, of which CLC was the forerunner, have now reduced the number of articipating bodies to three and soon ill reduce it to two—the present Amerian Lutheran Church and the future utheran Church in America.

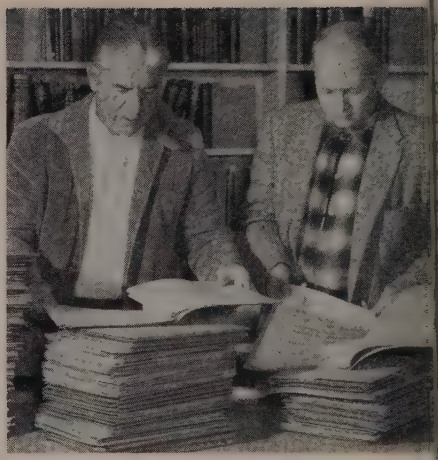
From the Committee of Twenty-Five as formed California Lutheran Educaonal Foundation, again with five-body epresentation, to serve as the sponsoring gency of the College. CLEF, as the foundation was soon abbreviated, was organized in 1957 and selected Dr. Orville Dahl, educational consultant, to head the work of the Foundation. Dr. Dahl, who had been executive director of higher education for the Evangelical Lutheran Church, was unusually well qualified to head the new project for in over 25 years of experience in higher education he had masterplanned a dozen college campuses and aided in planning facets of some 30 others. A layman, Dr. Dahl, who was subsequently elected the first president of the College, is a graduate of St. Olaf College where he also served on the staff. He has a doctorate

in education from the University of California at Berkeley, has served as dean of administration of the University of Vermont and vice president of the California College of Arts and Crafts.

The first large problem facing the new project in 1957 was the acquisition of a site—no small problem in booming, high-land-value California. But God answered this problem, as he has so many others for the struggling institution, through the generosity of Richard Pederson who gave his 130-acre ranch in the Conejo Valley near Thousand Oaks, California. The former American Lutheran Church purchased 76 more acres from the estate of Mr. Pederson's sister and so California Lutheran was provided a fine start in life with 206 acres of beautiful, rolling ranch land located just 20 miles west of the Los Angeles city limits.

In February 1958, the CLEF offices were moved to the ranch and work was begun in earnest toward opening the college in 1961. Several chicken houses on the site were rather wondrously converted into an office unit, chapel and picnic pavilion. Almost immediately the site became a church meeting place with some 25,000 visitors a year including organized groups which reserve summer Sundays for picnics, tours, hikes and swimming in the College pool—completed a year ago. This good interest of the church in its new college is being carried over into the master plans with certain buildings and areas designated to serve the church.

First building projects at CLC are being provided through ingatherings carried out in the 450 congregations in the six-state area of California, Arizona, New Mexico, Nevada, Utah and Hawaii. Despite the mission nature of most of the Western church, burdened with large



President Orville Dahl and assista librarian Eugene Lundholm look ov part of $200,000 collection of orche trated scores acquired by CLC fro Paramount Movie Theatre Music Librar

debt and building programs, congreg tions assessed themselves at rates ave aging $12 per member over a two-ye period in order to provide the studen with good facilities. The Pacific Sout west Synod, for example, has a two-ye goal of $250,000 which, with an adc tional $300,000 from Part II of t ULCA budget, will provide the college first gymnasium. The building also w be used for chapel and auditorium pu poses for some years to come. Altogethe goals in the five bodies totaled $1,50 000 exclusive of site acquisition or ope ating fund gifts, and to that has bee added $650,000 by the merged America Lutheran Church and its South Pacif District.

With three of the ingatherings still i progress, funds at present have bee pooled to build two large dormitory uni now nearing completion. The units wi house 232 students as well as provid

ace for ten classrooms and an infirm-
y. Students will live in apartments, four
each apartment unit. Each apartment
s its own air conditioning and heating
it as well as a telephone and a tele-
ion connection. Apartments are com-
tely furnished and each dormitory has
own enclosed hacienda court and sun
ck. Lest all this seem too extravagant,
other of those "miracles" has occurred
that construction cost per occupant is
low $1700 compared with an average
llege dormitory construction cost of
000 per occupant.

One of the brightest spots in the devel-
ment program of the College, and a
iracle" in its own right, is the *Fellows*
ogram. To develop the 206 acres of
w ranch land and install utilities, roads
d equipment, exclusive of any build-
gs, will require an estimated one mil-
n dollars. To provide this amount, in-
viduals were challenged to give an aver-
e $1000 over a five-year pledge period
d to become Fellows of the College,
ho are described as its builders, found-
s—its spiritual alumni. In just two
ears, the Fellows program has enlisted
50 families which have given and pledg-
d over $555,000! Few colleges in the
untry have that kind of an alumni
rogram and here is one that has done
, not only without alumni, but without
udents either!

Now under construction at the campus
e a science unit and faculty apartments
d homes, for the campus will include
70-acre faculty village. Completed are
e student lounges, library and faculty
ffices. Just begun is the College's "Cen-
um," a revolutionary, new type of stu-
ent center which takes more the form
f a modern shopping center. Financed
y the Lutheran Brotherhood Life Insur-
nce Society, the Centrum will include
restaurant, b o o k s t o r e, administration
building, chapel-recital hall and ten
shops. All will be designed to serve both
students and the public with the shops
providing jobs for students as well as
income from rentals for the endowment
fund of the College. Covering twelve
acres in all, the Centrum will eventually
include a six-story motel, a bank and
other buildings and will cost an estimat-
ed one million dollars. Low cost for such
unusual facilities is attained again
through design which eliminates all hall-
ways and most multi-story buildings.

But buildings alone do not make a
college and, again, one of those "mir-
acles" happened when CLC was inun-

Campanile-Pavilion has become the symbol for CLC. It will be erected on 225-foot rise at north end of the campus which has been named Mountclef.

dated with over 400 faculty applications. From this group 30 have been selected for the first year and with a Ph.D. ratio of some 60 percent, CLC's faculty becomes the most highly degreed faculty of all our Lutheran colleges, bringing wide experience and training to the new liberal arts college.

California Lutheran plans to begin this fall with 400 students—freshmen and sophomores—with the junior year added in 1962 and the senior year in 1963. Enrollment to date numbers about 300, so, unlike so many colleges these days, CLC is not filled up yet. So the invitation is out to good, capable students to join in building a new Lutheran institution of higher learning. With their coming September, this modern "miracle" have been launched in earnest and a star added to the sparkling crown Lutheran colleges across the country.

Scouting Awards Up

During the year 1960, Protestant Orthodox churches presented 11, God and Country, Pro Deo et Patria, Alpha Omega awards—1,892 more t in 1959 and an increase of 20.3 perce During the period, Lutherans awar 1,123 Pro Deo et Patrias and 44 God a Countries.

Beatitudes of a Leader

Blessed is the leader who has not sought the high places, but who has been drafted into service because of his ability and willingness to serve.

Blessed is the leader who knows where he is going, why he is going, and how to get there.

Blessed is the leader who knows no discouragement, who presents no alibi.

Blessed is the leader who knows how to lead without being dictatorial; true leaders are humble.

Blessed is the leader who seeks for the best for those he serves.

Blessed is the leader who leads for the good of the most concerned, and not for the personal gratification of his own ideas.

Blessed is the leader who develops leaders while leading.

Blessed is the leader who marches with the group, interprets correctly the signs on the pathway that leads to success.

Blessed is the leader who has his head in the clouds but his feet on the ground.

Blessed is the leader who considers leadership an opportunity for service.

ULCM SCOUTING Committee consists of, first row: J. H. Oetgen, Oscar L. Lingle (chairman), Aubrey Mauney. Second row: John D. Pfister, Paul Nelson, Don Welsh, The Rev. Paul Wasmund.

SCOUTING

by **LOREN M. NESS**

A Special Ministry to Boys

SINCE 1948, the National Lutheran Committee on Scouting has carried on a "special" ministry to boys and leaders at summer Scout camps through its Scout Camp Chaplaincy Service. Starting with assignments to three camps the first year, this service now provides resident chaplains for 35 camps located in Scout councils from Los Angeles, California, to Long Island, New York.

The Scout chaplains, who serve all Protestant boys at camp, are young men from Lutheran theological seminaries. During the past few years these men have been recruited by the Chaplaincy Director largely from seminaries of Augustana Lutheran Church, American Lutheran Church, Evangelical Lutheran Church, (the latter two are now merged) Lutheran Church—Missouri Synod, and United Lutheran Church in America.

Camp chaplains have generally completed one or two years at the seminary, and serve the camp for periods ranging from six to eleven weeks for a salary, room and board and, often, transporta-

tion costs. Their duties are quite varied and include—

Conducting worship services frequently
Maintaining the chapel area
Promoting church awards for Scouts
Participating in camp fire programs
Assisting leaders with personnel problems
Individual counseling of boys and staff
Assisting in Scout advancement program

These young men find in the chaplaincy service not only a real challenge, but also a rich experience in preparation for the parish ministry. They are obligated to serve all Protestant boys at camp.

Funds for operating the Scout chaplaincy programs come mainly from church men's groups and congregations in the area served by the camp, and are used chiefly for salaries. The costs of the Chaplains' training program this year were underwritten by Lutheran Brotherhood Life Insurance Society. All of the men who have 1961 assignments were brought to Minneapolis April 14-15 for the Chaplaincy Training Seminar, will begin their summer activities ge ally around June 15.

Nearly 300 Lutheran seminarians h shared this rich experience of minis ing to the camps, since inception of program. Some of the leading camps the chaplaincy list this year include V Nuys, Crescent Bay, and Sacramento California; Portland, Oregon; Seatt Washington; Minneapolis; St. Paul; C cago; Milwaukee; Greeley, Colorado dianapolis; Lancaster, Pennsylvania; dar Rapids, Iowa; Rochester, Minnes and many others. Each Scout Coun makes a formal request to the direc of the chaplaincy program, who secu the chaplains, assigns and trains them.

Camp directors, Scout executives a leaders have been most generous in co mending the work of the chaplains. On the service has been started, they are d termined to have it continued from su mer to summer because of its positi effect on camp and staff morale and b cause of the very real contribution ma to the entire camping program.

In a special ministry such as this ma unchurched lads are introduced to t Word of God, and those who are churc members appreciate the fact that t church goes to camp with them. For t chaplain, the experience of conductin services in the out-of-doors setting, ba ancing on a log for informal talks, a sisting with Scouting skills, and workin with church awards, is likely to mak him more effective in reaching youth a he takes up his full parish ministry.

Inquiries on the Chaplaincy Servic may be addressed to Mr. Jack Oetger United Lutheran Church Men, or to Mi Loren M. Ness, Chaplaincy Director, 42 South Fifth Street, Minneapolis 15, Min nesota.

ADVENT, Tulsa, Okla., was the scene March 12 of Pro Deo et Patria presentation to Robert Eckerle, son of Mr. and Mrs. Leo Eckerle, here pictured with their pastor, the Rev. Arthur E. Homburg.

NEWS of Men and their Activities

Minnesota ULCM held its annual ing banquet on April 13 with Pastor lliam Downey of Fox Point Church, lwaukee, Wis., as featured speaker. eeting took place at St. Mark's, Min- apolis. Newly elected and installed of- ers of the state group are: L. A. Deh- l, St. Luke's, Bloomington, president; lmer Opem, Redeemer, Zumbrota, e president; John Fischer, St. John's, inneapolis, secretary; James Lund, ith Lilac Way, Robbinsdale, treasurer; obert Jagusch, St. Andrew's, Mah- medi, board member; The Rev. Paul erge, Mounds View, pastoral adviser; arl A. Carlson, Redeemer, Minneapolis, ake Camp representative.

* * *

"Ye Are My Witnesses" was the eme of *Pacific Synod* ULCM's ninth nual retreat held recently at Camp encha, overlooking the Columbia iver. The Rev. Harold S. Sigmar of St. aul's, Vancouver, Wash., was chaplain.

* * *

The ULCM office in New York an- ounces that the supply of *ULCM Hand- ooks* (normally, one is given free of harge to each new congregational unit, ith additional copies offered for sale) ; depleted. Since ULCM is now in the idst of merger proceedings with other odies joining in the new Lutheran hurch in America, no reprint will be issued. Rather, newly organized units will receive a set of ULCM Leadership Guides. Meanwhile, the Joint Planning

JOHN C. FRIESEMA, center, vice president of Western Conference ULCM, NY & NE Synod, was honored by the Ford Motor Company on March 22 at a Community Service Awards luncheon in the Statler Hilton Hotel, Buffalo. Cited for his community service in connection with his energetic work promoting men's participation in church activities, he was given a plaque bearing an engraved commendation from Henry Ford, II. With Friesema in photo are Clarence C. Butts, conference ULCM president; and Dr. Edward G. Goetz, conference president.

Group for the new auxiliary is expected to give early consideration to a new Handbook which should be available by January 1963—the target date for functioning of the LCA.

* * *

Illinois ULCM had its spiritual retreat at Camp Alpine May 6-7. Preacher was the Rev. Carl D. Kammeyer, with the Rev. Marcus F. Otterbein serving as retreat master and assisted by the Rev. James J. White, spiritual adviser. This synod unit's 1961 convention will be held September 23 at Rogers Park Church, Chicago.

* * *

ULCM of *St. Paul's, Altoona, Pa.,* recently honored Luther E. Mitchell with a Life Membership. For 35 years Mitchell has been both a councilman and a Sunday school teacher, and has given additional years as a choir member and director, as well as church school officer.

* * *

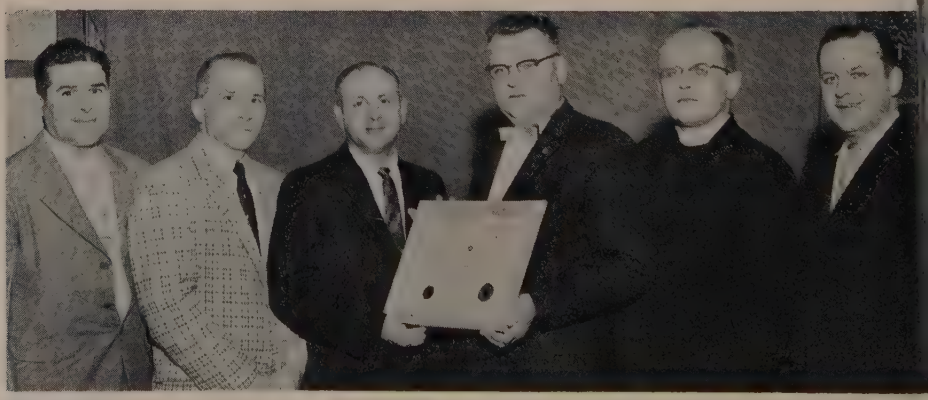
Faith Church ULCM, Edmonton, Alberta, combined its efforts with those of the ULCW in sponsoring a party for *Senior Citizens* in the church's area. the aged get a "lift" in your congr tion? Why not read next month's t in the back of this issue of LUTHE MEN?

* * *

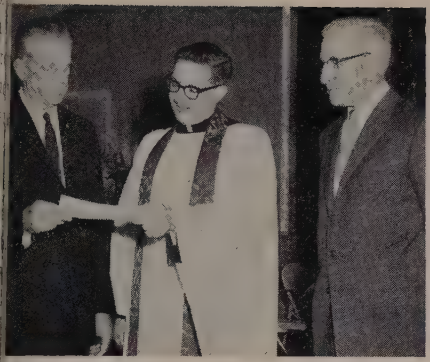
Dr. Hans P. Treuenfels of Norw Conn., a ULCM executive commi member and chairman of the LUTHE MEN committee, was appointed ULCA President Franklin Clark Fry represent the church at the *Deutsc Evangelischer Kirchentag* in West Be July 19-23. The Kirchentag biennially tracts hundreds of thousands of Germ Protestants. Dr. Treuenfels is a mana ment consultant with offices in both U.S. and West Germany.

* * *

Upcoming state/synodical ULCM c ventions are: *Florida* at First, West Pa Beach on June 10; *Western Canada* Mulhurst Lutheran Bible Camp, Alber on August 7; *Texas & Louisiana* at Lu erville, LaGrange, Tex., September 8-1



ST. PAUL'S, Gowen City, Pa., celebrated Charter Night April 24. In photo: Eugen Weikel, treasurer; Elmer P. Artman, Jr., vice president; Earl Delbaugh, president; R Roy Smeltz of Selinsgrove, principal speaker and presenter of the charter; St. Paul' Pastor Vitolds Gobins; Laird Q. Long, secretary. Unit is affiliated with Central Penn sylvania Synod ULCM.



RRY BURKEY of Trinity, Boulder, Colo., esident of United Lutheran Church Men Rocky Mountain Synod, is shown pre- ting a check for $2,010 from the men "Missions Ten" on organization day bruary 12 at Nativity, Derby, Colo. As- ting him are John Steinert, right, Chair- n for Missions Ten of ULCM, and Earl uthel, Denver area chairman and treas- er of the synod. This represents a total $16,585 that Rocky Mountain ULCM s given to mission churches in the past years.

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ocky Mountain at Rainbow Trail Luth- an Camp, September 9-10; *Central ates* at York, Neb., on September 15; *ttsburgh* at Camp Lutherlyn, Prospect, ptember 15-16; *Iowa* at Lutheran mp, East Okabji, September 16-17.

* * *

A Mighty Fortress, the NLC periodical r men and women in service, first ap- ared ten years ago. If it isn't already, is paper should be part and parcel of ur congregation's regular contact with rvice personnel—as should LUTHERAN EN. How about sending subscriptions this magazine to all the servicemen your congregation!

* * *

ULCM of Blair County, *East Alle- heny Conference* of Central Pennsyl- ania Synod, held "the most enlighten- ing" rally in its area recently at St. Luke's, Roaring Spring. Among the topics discussed were stewardship, serv- ice projects, scouting, program planning.

* * *

The Lutheran Society for *Worship, Music and the Arts* holds its fourth an- nual meeting June 27-29 at the Univer- sity of Michigan. A feature will be per- formance of Archibald Macleish's "JB."

* * *

In the spring of 1849, *layman Adam Keffer* walked 265 miles to the Pittsburgh Synod convention to plead for a pastor to minister to the shepherdless Lutheran settlers of Upper Canada. In the follow- ing year, despite his 62 years, he walked 368 miles to Pittsburgh to repeat his plea. His prayers were answered . . . pastors came and congregations were formed. In July 1861 the Evangelical Lu- theran Synod of Canada was established. It is celebrating its centennial on June 4 with a mammoth rally at Kitchener Memorial Auditorium.

At the synod's ULCM convention April 15, these new officers were elected: D. Fred Egerdee, president; Earl W. Stieler, first vice president; Ernest Miller, second vice president; Paul Ludolph, sec- retary; Marshal Soehner, treasurer. Ex- ecutive committee members are Pastors Mark Innes, M. A. Keffer, and Paul Eydt; and laymen Kenneth Pauli, Earl Koellner and Milton Ahrens. The new president and treasurer together with Wilbert Lemp and Samuel Weicker are delegates to the August ULCM conven- tion in New York.

* * *

A recent ULCM *President's Bulletin* displayed this summed-up message:

The Church must . . . preach or perish . . . teach or tarnish . . . evangelize or fossilize . . . send or end.

Can We Help It If We're Getting Old?

by ARTHUR RISMILLER

This topic concerns itself with the pressing problem of those who are getting older. Special attention is given to the physical, emotional, and spiritual needs of persons entering upon retirement. The function of the individual, and of the congregation, in helping older persons fulfill these needs is considered.

A panel discussion is suggested as the method of presentation. Four men are needed to help the moderator bring the necessary information to the attention of the meeting. The presentation should inevitably be followed by discussion, and a firm resolution for individual and corporate action.

CAN WE HELP IT if the sun shines? Can we help it if the wind blows? Can we help it if the rains come? No, of course we can't! But we can do something about it. When the sun is too bright we can take off our coats or hunt for shade. When the wind blows with vicious force we can take refuge in our homes. When the rains come we can put up our umbrellas. We cannot control the forces of nature, but we certainly can do something about the effect which these forces have upon us.

Can we help it if we're getting older? Can we help it if we develop wrinkles, and become stooped and bent? No, of course we can't! But we *can* do something about our attitudes toward aging, and we *can* do something to prepare ourselves for these later years.

Here are the stories of four typical older people, and the situations in which they find themselves.

Mr. A

I am what is known as an older person. I am 82 years of age, and I have been retired since I was 70. I used to be sales supervisor. Those were the go old days. I was on the road a lot worki with any salesman who had trouble making his territory produce. Oh, th depended on me a lot. I was a troub shooter.

But now I have lived here in this s ond-story apartment since my retireme with nothing to do. My wife died h five years ago. My children live el where, one in Illinois and one in Ca fornia. I live on my Social Security. isn't very much, only $67 a month, a out of that I pay $35 for rent and r gas, electric, and telephone. That does leave me very much. I keep getting h hind in my rent and the landlord sa he may have to ask me to leave. I do know where I'd go. I stay here in m

---

The Rev. Arthur Rismiller is geriatri chaplain of the Lutheran Welfare League Central Ohio. This is the Inter-Luther topic for July.

m all the time because my legs have been very good and I can't get up down the steps. I have to depend on neone else to bring my groceries in for But the trouble is sometimes they get and I don't have anything to eat. Oh, a man in my fix ought to be dead. on't see much use for living anyway. ere isn't anything I can do, and there n't been anyone to see me for a uple of years. No one from my church r comes to see me anymore, and the time I was in church was when my e was buried. I don't know what's ng to become of me. I can't get in and t, I don't get enough to eat, and some- es I don't feel like fixing what I have, d any day I may lose this apartment. en what would I do? Where would I ? I feel as though I can't count on ything.

. B

Hello! I'm glad to have this chance talk to you. I've been wanting to talk somebody. I'm an old man now, but used to be pretty important, if I do ve to say it myself. You might not nk it when you look at me now, but used to hold some pretty good jobs. d I ever tell you about the time they ade me the boss of the crew that built at building on the corner of Main and ird Streets? We sure put up a good ilding. It looks today just like the day e put it up and it has to be good to nd up like that. Yep, I was the boss the whole crew that built that build- g. I guess the men in the front office ew what they were doing all right. ey knew what a good man they had. hen I retired they had a big dinner r me.

Yes, I'm an old man now, but I've ld some pretty important offices. You ow I used to belong to that church down on Cross Street and the preacher must have thought that I was a pretty good man. One time he said, "Here is a man who ought to be on the Council." Well, it wasn't long after that that I was elected. I don't know how many years I did serve but I was a deacon for awhile, and I was a trustee too. The longest office I held was that of the treasurer. That was an important job! It took a lot of work to keep all the contributions straight and to keep the bills paid. But I was glad to do it because, you see, I felt I was helping the church in that way. Of course it didn't feel so good when I got older and they elected someone else. But I guess it's all right.

I'm an old man now, but I still remember when I was doing well. People always said I had a wonderful family. And I did! My wife has been dead for a long time but my boys have kept up the family name. One of my boys is in California. Works in the airplane factory there. He's an inspector and nothing goes out of the place unless he says so. My other boy is a contractor. He's putting up buildings too now. I'm an old man now but I've had some important jobs, wouldn't you say?

Mr. C

Do you know what it is like to be lonely? That's what I am—lonely. Oh, I'm sure you have had times when you were lonely. But you haven't found out yet what it is like to get old and be lonely every day. You see I'm *all* alone. I used to have my family and my friends. I didn't have a big family—just one boy. But my wife and I raised him the best we could and we gave him a good education. I miss my wife. She got sick and for several years she just couldn't do much of anything. But she's been dead now for about ten years. Shortly after

she died I sold the house and just lived in a couple of rooms until I went to Germany.

My son was in the army and he was stationed in Germany. He got married while he was over there, and he and his wife invited me to come and stay with them. It sounded like a good idea and I took them up on it. We were there about three years. I really enjoyed it for it was a beautiful country and there were many things to see and many places to go. When we came back to this country I still lived with my son and his wife. But when the baby came everything was changed. They had a little house and there wasn't room enough for all of us. They wanted me to stay and insisted things could be worked out all right, but it wouldn't have been fair to them. They should be to themselves and raise their family in their own way.

So I just rented a couple of rooms again. I used to have a couple of friends and we'd visit back and forth. We even went on several trips together. Once in awhile we would go fishing. That's all past though because one of them moved away and the others died, leaving me all alone. I go to my son's house sometimes and spend some time with them, but most of the time I just stay in my room. I read a lot and watch TV, but some of the days get pretty long and I feel real lonesome.

It would be real nice if I knew someone. But it's not easy to get acquainted with people you don't know. There ought to be some way to bring people together. If it weren't for the church I wouldn't have anything. Of course there isn't much chance in church services to visit with people and talk with them. There ought to be some way besides that to bring people together. I'm sure it would help me to get acquainted with some of people I see on Sundays, and we co spend some time together. It's not v pleasant to get old and not have anyo and be lonesome.

The Inter-Lutheran Topic For July

Suggestions for a Devotional Service

Hymn: "If thou but suffer God t guide thee"

Psalm 145

Scripture Reading: Luke 2:22-38

Hymn: "In heavenly love abiding"

The Presentation of the Topic

Prayer, followed by the Lord' Prayer

Hymn: "Abide with me, fast fall the eventide"

The Chaplain Tells About Miss Virgin

I am a chaplain in a home and hosp for older people. I'd like to tell you ab one of the residents in the home. V ginia is only 60 years old and she li in the home because she can't find a work to do to support herself in in pendent living. She never married a had no family to raise, so she work in a factory. One day, about ten ye ago, the doctor told her she would ha to undergo surgery. She took a leave absence and had her operation. The s gery was of a major kind and, becau of advancing years, her recuperation w somewhat slow. When she finally we back to the factory to work again th told her that they would not be able employ her anymore. They said she w getting too old.

This was quite a blow but in a dete

ed spirit she sought other employ-
t. Everywhere she went it was the
e story—you are too old, we don't
loy people after they are 45. Soon
ginia's savings were used up and she
d refuge in this home for older
ple. She saves string and yarn and
n she has a supply she takes her
ting needles and makes some kind
contrivance out of the material she
on hand. There is nothing particular-
etching about what she makes but
n she has finished it she gives it to
It's just as if she were saying, "See,
n work! I can do something! If only
eone would give me a chance to work
uld make a living for myself."

irginia wants something to do. She
ts to be creative. She wants to put
mind and her hands to work, and
what she does she wants to earn her
g. Or, even though she cannot earn
living, she wants to do something to
upy her mind so that time will not
g so heavily on her hands. Virginia
eady, and she is willing, to do some-
g which will have meaning to her and
ch will make her useful to others.

a Big Problem

hese stories are typical of the situa-
s in which older people find them-
es. But these are not isolated in-
ces; there are many people today who
themselves in similar situations. Here
some statistics, to give some idea of
extent of the problem.

t the beginning of the century the
rage life span was 49 years; today
as reached 70, a few years less for the
and a few years more for the
nan.

t the beginning of the century 1 per-
in 25 was 65 or older; today 1 in 11.
estimated that in two decades 1 per-
in 8 will be 65 or more.

At the beginning of the century 3 million people in our country were 65 or more; now there are over 16 million. It is estimated that by 1980, 14 percent of our population will be above the age of 65.

Consider this amazing thing: of all the people who have lived beyond the age of 65 since the world began, approximately one-fourth of them are living right now! And more are yet to come. Pathologists tell us that it is not age that kills, but disease. They tell us the tissues of the organs give every indication that they are made to function beyond the years now enjoyed by men. In this light it can be understood that doctors are telling us that it will be a common thing to have 100-year oldsters living among us.

Older People Have More Free Time

Marriage now takes place earlier in life than it did a generation ago, and statistics indicate that the last child is born when the husband is 29 and his wife is 26. As a result, the children leave home earlier, and the parents have a longer period of time not involved with the role of raising a family. Since both the man and woman live longer, the husband has a longer period of time during which he is free from his vocation role, and the wife a longer period of time during which she is free from her homemaking role. The net result seems to be a great deal of free time. But for what?

Unfortunately, our society does little to ease the problem. Most employers still believe that "you can't teach an old dog new tricks." As a result, industry generally hesitates to hire any person over 45. Many times industry also requires a man to retire when he has reached the age of 65, whether he can still serve ably or not. Our society seems to be con-

A FATHER

A FATHER is a thing that is forced to endure childbirth without an anesthetic . . .

A father never feels worthy of the worship in a child's eyes. He's never quite the hero his daughter thinks, never quite the man his son believes him to be, and this worries him, sometimes . . .

A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be. He scolds his son, tho he knows it's the teacher's fault.

Fathers are what give daughters away to other men who aren't nearly good enough, so they can have grandchildren who are smarter than anybody's . . .

I don't know where father goes when he dies. But I've an idea after a good rest, wherever he is, he won't just sit on a cloud and wait for the girl he's loved and the children she bore. He'll be busy there, too, repairing the stairs, oiling the gate, improving the streets, smoothing the way.

—Paul Harvey

vinced that old age really means second childhood. We seem only too anxious to provide our older citizens with a rocking chair and a pat on the head. We fail to realize that the older person wants to be recognized for his personality and abilities, not for his years.

What Do They Really Need?

There seems to be some indication that our society has not begun to meet the real needs of older persons. What, then, are their real needs—and how can we help to supply them? Perhaps we can find the answer to the first part of this question by taking a second look at the stories of the four typical older people that we heard earlier. What needs were indicated by these stories?

SECURITY—peace with God, a continuing support of their spiritual hunger, emotional balance, a place to call their own, funds enough to be self-sustaining, or, to use the vernacular of Lutheran another generation—"house, home, shoes." (An example is found in the s of Mr. A.)

RECOGNITION—to be accepted person, recognized for what they are not just for what they once were, they have an abhorrence of being pu the shelf and being considered obser of life instead of active participants. example is found in the story of Mr.

BELONGING—being loved and b able to love another in turn. The away look of many an older perso the pining to belong to someone. lonesomeness in many older peopl the product of having no family friends to whom they can relate. example is found in the story of Mr.

NEW EXPERIENCES—to exer the faculties of body, mind, and soul live in the current of today instead lingering in the shadows of yesterday,

useful and to have a purpose, for the
of purpose is a form of death, and
tion means stagnation. God has a
eyard for service, but often older
ple can't get in because of human
riers. (An example is found in the
y of Miss Virginia.)

These, then, are the needs of older
sons. But how do these differ from
needs we have, right now? They
't! These are the needs of all people,
every age, and in every condition of
. Everyone is constantly seeking to
e these needs fulfilled.

But our primary concern here is with
se needs in the lives of older persons.
w can they be fulfilled for them? At
point our answer must take two
ections. First, we ourselves must look
ward and prepare for our later years.
ondly, as Christians we must be con-
ned with others who have already
ched these mature years and stand in
d of help.

w Can I Plan for My Later Years?

The later years can be good years—
h and rewarding. They need not be
pty. The things that cause old age to
unhappy are known. The things that
d to a full and happy life in later
rs are also known. These things, how-
r, do not happen of themselves. There
st be planning on our part. Here are
me of the things we can do.

1. *Accept the fact of aging.* We can-
t help it if we get old, but we can
p it if we refuse to face it. Sighing
the yesterdays of youth, hoping for
eturn of the fullness of strength and
ality, will only bring unhappiness. This
unreal, and to live among scenes of
reality will tear down our personality
tead of preserving it. If we come to
l age, refusing to accept the fact of
l age, we will find ourselves gazing upon a future that is deadly, dull, and uninviting.

2. *Gear life to the total pattern.* This means that we think of life as a living, continually meaningful existence—one involving both time and eternity. It means that we do not think of life as compartmentalized—with a time of childhood, a time of adolescence, a time of youth, a time of maturity and a time of old age. Instead each stage should prepare us for adventure in the next stage, so that life simply moves along into greater width, height, and depth. In reality it is our spiritual life which will give character to our whole life.

We will not grow more religious just because we grow older. But if we cultivate the spiritual life as we grow older, it will bring us to the later years with the conviction that life has a continuing divine purpose. As we grow older we will increasingly be concerned about the fundamental meaning behind all our activity. An answer will be forthcoming as we walk each day with our Lord and Savior. All of life is a gift of God, and all of life has meaning as we give it to him.

3. *Manipulate the environment.* We can choose the pathway of life we wish to travel and the scenes in which we wish to move from day to day. This has special reference to the people we draw to ourselves. Work at promoting a rich family life, make friends, enjoy the company of others—for this is the atmosphere which makes life rich and full. The man who lives for himself destroys himself, but the one who lives for God and for others finds himself.

4. *Adjust to life, periodically, with an upward look.* There will be times when life will deal out its blows, and there will be the temptation to look down and feel

defeated. Prepare for occasional shocks from others, but try to see the views of other people. The greatest medicine is the upward look, and this includes being at home in the Scriptures, in prayer, and in the life of the church.

5. *Be eager to live.* Go out of your way to discover the meaning of things. Be curious! Be inquisitive! Accept every new day as an opportunity which God has given you to find out more about life than you knew about it the day before.

6. *Cultivate new interests.* This means to take the time to find an avocation. Develop a hobby. Read good books. Engage in community endeavors. The old age we seek is not a rocking chair where we can just sit, and sit, but a time when we can use our strength, our talents, our knowledge and our experience to do new and interesting jobs for which we ne had time. It promotes the feeling of a quacy and accomplishment.

So, preparation is necessary. If come to old age without plans we co to it empty. Happiness in old age, or *any* age, depends not on our age, nor our position, but upon ourselves. looking ahead and planning wisely will find that we will be able to acc changes as they occur. We will f that each phase of life has its o rewards. As the future becomes present we will find it bright—beca we have helped to make it so.

Such planning, in partnership with Lord, will help to fulfill our need security, recognition, belonging, and n experiences.

How Can We Help Others?

If older people are to enjoy a c tinuing fulfillment of their needs t must be in contact with people. F quently, however, older people are off from others because of lack of fun lack of transportation, physical han caps or illness, or by a feeling of longer being needed. The church has resources and it has the people to ass seniors, in a large degree, to experien a continuing support of their needs. I these seniors must be kept in the life the worship and the activity—of church to make this possible. Here some of the things we can do.

1. *Help older people to participate worship.*
   a. Provide transportation for th who require it.
   b. Provide ramps for those w have difficulty with steps.
   c. Provide hearing aids.
   d. Provide worship materia which have large print.
   e. Arrange special services

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their benefit.

f. Have special days of recognition for them as there are for children, youth, men and women.

2. *Organize a fellowship group for older people, such as a Golden Age club.* By this means:
   a. Fellowship is provided.
   b. Common interests can be discussed.
   c. Recreation can be enjoyed.
   d. Activities can be experienced
   e. Empty hours can be filled.

Such fellowship groups are excellent bstitutes for the relationships which re formerly enjoyed in the family and e vocational setting. They provide comnionship and stimulate an interest in d concern for others.

3. *Send friendly visitors among the shut-in and the sick.* Such visitors could:
   a. Provide a recording of the Sunday worship service.
   b. Supply the periodicals, publications, and bulletins of the congregation.
   c. Visit with the shut-in.
   d. Assist with some of the chores of the house.
   e. Share appropriate activities with the house-bound.

Such visitors form a bond between the congregation and the shut-in, which in turn gives the latter the feeling that they are remembered and recognized. This in turn adds to personal inner security.

4. *Give older people the opportunity to share in useful services to the congregation.* Here are some suggestions:
   a. Serve on committees.
   b. Usher at regular services.
   c. Take charge of the bulletin board.
   d. Mend choir vestments.
   e. Fold bulletins.
   f. Prepare mailings of various kinds.

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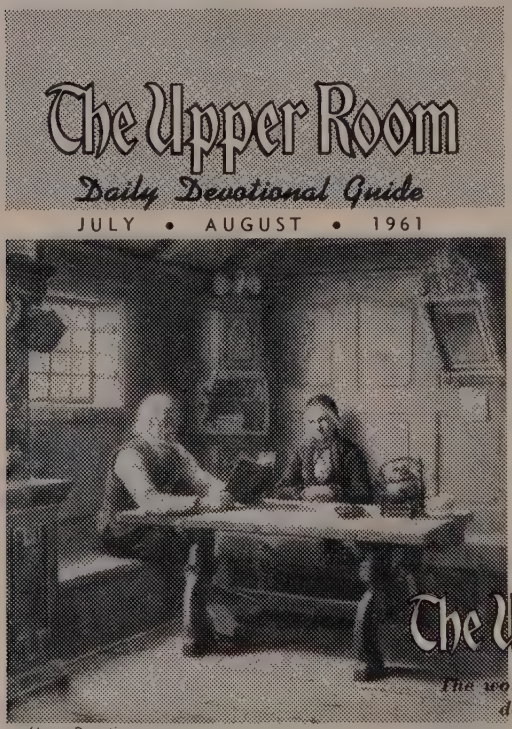

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The Upper Room

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g. Arrange the altar flowers.
h. Assemble data for an up-to-date history of the congregation.
i. Visit newcomers in the community.
j. Make telephone calls for the pastor and for organizations.
k. Keep in touch with new members.
l. Serve as visitors to the homebound.
m. Clip items from all types of publications, including the newspapers, for a scrapbo about the church's activities
n. Accompany the pastor for cc munion services with the sh in.

Old age does not release people fr their obligations to the church, but wh handicaps of various kinds (econom physical, social) intervene to hinder s iors from carrying out their obligatio the congregation will want to assist every way possible to keep them in t worship and service program of t church. In this way the need to feel

:e, to be recognized, to love and be ed, and to have new experiences, will greatly fulfilled. It is our Christian ponsibility, and it is a Christian serv- .

ggestions for the Leader

This material lends itself very well to sentation by means of a panel discussion. u can serve as moderator, and you should d four other men to help you in the nel. Be sure to give them sufficient time prepare, and see to it that they get a py of all the printed material.

It will be necessary for you to open the sentation with some introductory remarks e the introductory statement to the topic). en, in turn, introduce each of your panel mbers and have them read the stories of r. A, Mr. B, Mr. C, and Miss Virginia. en the first panel member begins again, s time with the material captioned "It's Big Problem" and "Older People Have ore Free Time." The second panel mem- then deals with the material labeled, What Do They *Really* Need." The third nelist concerns himself, with, "How Can I n for *My* Later Years?" And the fourth nelist then concludes with, "How Can We lp Others?"

No specific questions have been listed for scussion. Here are some suggestions for e direction the discussion might take. Ask st whether there are any comments or estions concerning the material already sented. Then ask each man present to ink of an older person that he knows. ave several of the men tell what they know out that person—what their life has been e, what their present situation is, and at their needs are.

It seems unthinkable that the discussion ould dare to end at this point. The next int to be considered is this: What can I an individual do to help one of these der persons? And then: What can we as group—or as a congregation—do to help lfill the needs of older persons. The meet- g should close with some firm statements definite action to be taken. Be sure to eck, at a subsequent meeting, to hear re- orts on activities that were completed. This ould not be a once-and-done effort, but continuing concern.

UNITED LUTHERAN CHURCH MEN

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231 Madison Avenue

New York 16

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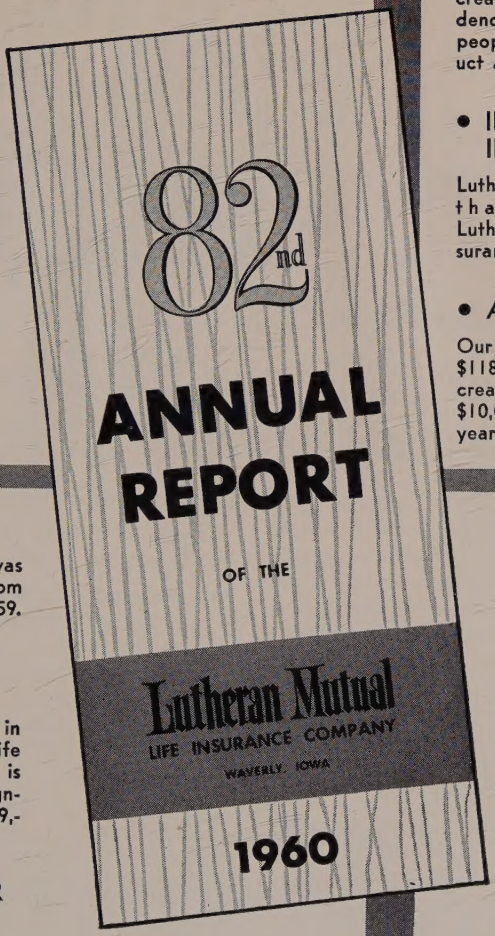
HIGHLIGHTS of 1960



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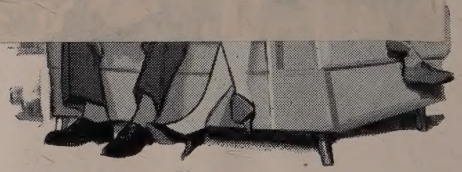

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